THE LATTER-DAY SAINTS'

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"*Pray unto the Lord, call upon his holy name, make known his wonderful works among the people.*" DOCTRINE AND COVENANTS 65:4.

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WHAT ONE MUST DO TO BE SAVED*

PRESIDENT RUDGER CLAWSON

IT IS NOT EXPECTED, brethren and sisters, that any new doctrine or revelation will be brought to the people at this time.

The word of the Lord is to be found in reasonably full measure in the Standard Works of the Church—in the Bible, in the Book of Mormon, the Doctrine and Covenants and the Pearl of Great Price. Any man or woman who can master these sacred books, so to speak, will be fully informed as to the purposes of the Lord.

When further Scripture, or revelation, is needed for the guidance of the Church of Jesus Christ of Latter-day Saints, it will be given by the Lord through the President of the Church who is the prophet of God.

The Gospel of Jesus Christ is the power of God unto salvation, to all who believe, to the Jew first and also to the Greek. The doctrines of the Gospel are set forth in the Scriptures in simple language, and in great plainness; but, strange to say, the natural man cannot comprehend them, for the apostle tells us in 1 Corinthians 2: "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. . . . For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." And thus does the apostle explain a great mystery. How beautiful this explanation is, how simple, how direct—that the things of man are to be comprehended by the

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spirit of man, that the things of God are only discerned by the Spirit of God.

NO SINGLE PRINCIPLE OF THE GOSPEL WILL INSURE SALVATION

In the Gospel there are many doctrines, all of which are necessary to a plan of salvation. If any one of the doctrines is separated from the others—for they are all closely connected and are to be taken as a guide—that doctrine will come short of insuring salvation, it will lose its power. Take for instance the principle of faith. It seems to be the moving principle of action in almost all things. The Apostle Paul says of it in Hebrews 11:

Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. . . .

By faith they passed through the Red Sea as by dry land: which the Egyptians assaying to do were drowned.

By faith the walls of Jericho fell down, after they were compassed about seven days. . . .

And what shall I more say? for the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions,

Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

You will see by this principle of faith that it is a doctrine of mighty power, but if it is separated from the gospel principles and taken as a single guide it will be lacking as a means of salvation. James said:

Yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Faith without works is dead, being alone.

WHAT SOME OF THESE WORKS ARE

So it would seem that works must accompany this mighty principle of faith. What works are there which are related to it and essential to salvation? One of them is repentance. It is said that without faith it is impossible to please God; and I think we may say also that without repentance it would be impossible to please Him. He is a holy Being, and if we expect to come into His presence we must become like Him. John the Baptist cried repentance in the wilderness. Jesus preached the doctrine of repentance. It was the burden of His mission, and so it is the burden of our mission.

THE SECOND BIRTH

There is another very important principle that follows repent-

ance, and involves the question of works. That principle is baptism. Peter, on the day of Pentecost, warned the people regarding this important matter. They were pricked in their hearts. They wanted to know what to do. He said: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Thus it became necessary that the repentant believer should receive this vital ordinance of baptism. But the ordinance itself is not sufficient if administered with water only. Baptism is dual in its nature. It has two very important phases. This was brought out with great clearness by the Saviour who, in conversation with Nicodemus, said:

Except a man be born again, he cannot see the kingdom of God.

And then further, He said:

Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

So that baptism represents a very important work and is closely associated with faith and repentance.

BAPTISM OF THE HOLY GHOST

The other mighty companion principle that was emphasised by the Saviour, and is so widely neglected in the world to-day, is the baptism of the Holy Ghost. How beautiful, how important, how imperative it is! I fancy I hear somebody say: "Baptism of the Spirit? What does that mean? We have not been taught such a principle. It is not in our church; we have not seen it in any of the other churches. What do you mean by baptism of the Spirit?" Well, Jesus said to His apostles, as He breathed upon them: "Receive ye the Holy Ghost." That was the baptism of the Spirit, which is sometimes referred to as baptism by fire and the Holy Ghost. When the apostles laid their hands upon converts and blessed them and said unto them, "Receive ye the Holy Ghost," they did actually receive this divine Spirit, the Spirit of of truth, which was to be to them a special gift from heaven, to enable them to comprehend the word of God, to discern things of a spiritual nature, to bring to their minds the remembrance of things past, things present, and to show them things to come.

THREE WITNESSES IN HEAVEN, THREE ON EARTH

What did John the apostle say, in respect to this matter? He said:

For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

And there are three that bear witness in earth, the spirit, and the the water, and the blood: and these three agree in one.—I John 5: 7, 8.

Three great and important witnesses in heaven and three upon the earth—this doctrine is put forth in a little greater clearness

in the Pearl of Great Price, which shows that the ordinance of baptism is a profound doctrine of the Gospel, and is essential to salvation. Let me read a few words to you, my brethren and sisters:

And the Lord spake unto Adam, saying: Inasmuch as thy children are conceived in sin, even so when they begin to grow up, sin conceiveth in their hearts, and they taste the bitter, that they may know to prize the good.

And it is given unto them to know good from evil; wherefore they are agents unto themselves, and I have given unto you another law and commandment.

Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

The doctrine of repentance is here greatly emphasised.

Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood. even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.

Thus these three witnesses are mentioned with emphasis—the Spirit and the water and the blood:

For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power, according to wisdom, mercy, truth, justice, and judgment.

FULL PLAN OF SALVATION REVEALED TO THE SAINTS

Thus we have in the Gospel of Jesus Christ these important doctrines which, in connection with many other doctrines, constitute a complete and full plan of salvation; and this plan has been delivered to the Latter-day Saints. We have rendered obedience to these saving principles, we have accepted them in our lives and have shown our faith by our works.

The Lord bless you, my brethren and sisters of the Church, strengthen you in faith, and prepare you for all things that may come to pass in the providences of the Lord—I humbly pray, in Jesus' name. Amen.

"REJOICE WITH THEM THAT DO REJOICE"*

ELDER SYLVESTER Q. CANNON
PRESIDING BISHOP OF THE CHURCH

I REALISE, my brethren and sisters, that the time is short and very precious this afternoon. I rejoice with you in the testimonies and instructions that we have received in this conference, because they are true and are for the welfare of all people of the Church, and for all mankind. I rejoice in the fact that we are living in the dispensation which has been spoken about frequently in the sessions of this conference—the dispensation of the fulness of times, the last great dispensation of the Gospel which the Lord has to give. This dispensation has been looked forward to in the past. The Apostle Paul foretold this time when the Lord should gather together in Christ all things that are in heaven and in the earth. It is the time preparatory to the coming again of the Saviour—the Lord Jesus Christ—to reign this time upon the earth in peace and in glory. He came nineteen hundred years ago in humility and sorrow to accomplish the atoning work that was before Him to do.

History repeats itself, we are told. It appears to me that there is a comparison between the dispensation of the meridian of time and this dispensation, in the sense that as the Saviour had to have a forerunner at that time in the person of John the Baptist to prepare the way for His coming, in this dispensation there has come a forerunner—not one who should be able to prepare the way directly for the Saviour and to see Him upon the earth, but one who should prepare the way in the establishment of this dispensation, that the work might grow and the purposes of the Lord be accomplished in preparation for His great coming, when He shall come to reign during a thousand years. I rejoice that there has been restored in this dispensation that divine authority which the Prophet Joseph Smith received—that authority which had been lost from the earth for many hundred years. After the dispensation of the meridian of time, with the work which the apostles had carried on, the men and women who had accepted the Gospel gradually apostatised from the truth, and the authority was lost. As the Prophet Isaiah declared: "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

A PRECEPT FROM A MAN OF VISION

That was the condition which prevailed for centuries during

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the dark ages; and then came the beginning of the dawn during the Renaissance and the Reformation. Men began to look forward to a greater time when truth and the fulness of the Gospel should come to the earth. I am reminded of a statement made about the year 1600 by a man who was the leader among the Puritans who came to America. It is said that John Robinson, the pastor of the Pilgrims, an old man of great vision and piety, who was left behind when the Pilgrims sailed for America, charged them when they left Holland: "If God reveal anything to us by any other instrument of His, be as ready to receive it as ever we were to receive any truth by His ministry"; for he was very confident that the Lord had more truth and light yet to bring forth through His holy word.

There were many such people who were looking forward to the time when the fulness of truth should be restored. And so when the Gospel came and missionaries were sent out to various parts of the world, there were, such as in England, communities or congregations of people who were prepared to receive the truth in its fulness. I rejoice in the fact that this divine authority, the Priesthood of the Son of God, has been restored, whereby every man who is prepared and is worthy, who seeks to live in accordance with the principles of the Gospel, may have the privilege of receiving this power and of labouring for the welfare of the Church, for the spread of the Gospel, for the bringing together of all things in Christ, and for the accomplishment of His purposes.

WARNING!

I rejoice that we are possessed of this truth with regard to divine authority, which is very different from that which is called priesthood or ministry in the world; that the Lord has given to us opportunity whereby all men, as was the case in the previous dispensation, might be commissioned to labour for the welfare of others. I rejoice in the fact that from the time of the organisation of this Church the leaders who have had the responsibility as watchmen upon the towers have declared the words and the will of the Lord and have warned the people; and that warning has been carried from them to others who bear the Priesthood, and through them to others, who have direct watch-care in the wards and branches; and thereby the people have been built up and strengthened and enabled to resist evil and temptation. If all the world would accept these truths, if all the world would accept the warnings with regard to the evils which do and which shall exist, and would accept wisdom and be willing to receive and to follow these instructions through the light that comes to them or that can come to them, the world would be very much better for it, and the time would be ripe much sooner for the coming of the Son of Man.

OPEN WIDE THE WINDOWS OF YOUR SOUL

The Lord can give unto us light only as we will receive it. Only as we open the windows and doors of our houses can the sunlight enter in and cleanse and strengthen and bring life and light to that house and overcome unhealthiness. And so only as we open the windows and doors of our souls to the Holy Spirit can truth enter in and strengthen and develop us and make us more healthy spiritually. This is the message which the authorities of this Church have had and have to-day to bring to the people everywhere, not only to the Latter-day Saints; primarily, of course, to them, but to all mankind: that if they will resist and overcome evil and temptation, if they will accept and obey this Gospel, they shall grow in the knowledge of the truth, they shall develop those qualities that will make them better men and women, they shall increase in the spirit of love for their fellowmen, they shall enjoy true happiness, and be prepared to meet the Lord.

I pray that the Lord will help every one of us to sense our opportunities and to listen and render obedience to the instructions that come to us. They are for our welfare, not for the welfare of any other human beings, but for us individually. Every commandment of the Lord is for our development and progress and growth. The Lord will hasten the time when we shall promote and develop the spirit whereby we shall be able to live as of one heart and of one mind. May that time soon come and may we cultivate unity and love and peace and joy, I pray in the name of Jesus Christ. Amen.

THE NEW YEAR

O SET THE TORCHES high and ring the bell!
Throw wide the door and greet the glad new year!
Time's glowing hands have turned the glass and well
The sands shall run, and full the days appear.

O set the heart's gate wide and welcome in
All that shall come, of sadness or of pain,
Of death or ecstasy. For joys begin
In shadows often, and from loss comes gain.

O ring the bell and call the soul to prayer!
Rejoice in all the burnings of desire,
The yearnings for perfection. Have a care
That constant on your altar leaps a fire.

O ring the bells! Arise! Rejoice! Be free!
Go forth and write your word upon the scroll!
Live in the day and know that liberty
Has every day a new year in the soul!

VALERIA DEMUDE KELSEY

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 30, 1926

EDITORIAL

TO EACH AND ALL

For every good work, every forward step taken, every temptation withstood, every sinful tendency subdued, every worthy thought and endeavour realised, during the year now so near to its close, we extend to the Latter-day Saints, both missionaries and resident members, throughout the British Mission and in all the Missions of this general jurisdiction, hearty congratulation and brotherly assurance of yet greater achievements.

We rejoice in the Gospel of Jesus Christ, and in the untold blessings it has brought into our lives. We reverently give thanks for the knowledge of the truth, such as none other than the Author of truth could give, and realise that in the measure of our devotion thereto the truth hath made us free.

The past year has been one of test and trial, in many cases attended with hardship and deprivation; but it has also brought some sunshine even to the most distressed, and to many an abundance of blessing. The Lord's gifts sometimes are less bright to us because we fail to recognise their source and the intrinsic worth of them. Even adversity may be a boon, when heaven-given.

This is a fitting time for us to take account of our condition—to count our many blessings, aye, to "name them one by one", then many of us will be surprised by the realisation of "what the Lord hath done."

May the Old Year carry with it everything that might otherwise mar the righteous hopes and prospects of the future; and may the New Year be one of prosperity and peace.—J. E. T.

THE YEAR IS DONE

To-morrow is near, and with it comes the close of another year. Granted that this statement is but the wording of a fact well known to us all, and therefore seemingly unnecessary, it is well, nevertheless, to put the obvious in words at times. Our minds may be aroused to new activity, our souls to higher endeavour, by saying to ourselves, or by hearing others utter, commonplace facts; oftentimes solemn truths are thus brought home to us individually as in no other way. The advantage lies in the method of telling it to ourselves.

Do you never talk to and with yourself? I trust you do, and that in a way open, frank, truthful in the fullest sense of the term. If, however, you have not been in the habit of applying this wholesome discipline, begin now. Say to yourself:

"Yes, another year of my life has gone with its record of good or ill—rather of good *and* ill, for in all seriousness, I know I have done some good, and am equally sure that there are many blemishes on my record for the year. Have I developed the habit of trying to do my best? And have I made my best better than it was?

"My conscience is awakening! I remember now that I offended that brother of mine; I was more to blame than he and I made only partial and grudging reparation. Oh, is there yet time, before the year ends, to set this wrong right? Only a day left! If it be impossible to reach him now, it shall be my first duty in the new year to make what amends I can.

"Have I been true to the sacred obligations I took upon myself when I entered the Church by baptism? Through the Lord's promise I then received a remission of my sins; have I fully retained that inestimable blessing, or have I placed myself in danger of its forfeiture? I fear that I have not always repented promptly and adequately of my sins day by day. Most of these have been small—little mistakes, frailties and personal faults—but they are sins such as only repentance can cure.

"I have been taught, but have I learned? Which of the many ennobling precepts and duties of the Gospel, in which I have received instruction and training during the year, are more outstanding in my life than they were when this expiring year began? Have I increased in that intelligence, wisdom, enlightenment, without which no man can be saved in the kingdom of heaven?"

These are a few of the comments and questions we may profitably discuss with ourselves. We must face the fact that each of us is a year nearer the grave, and must realise that the years of an individual life are few. We may fail through inability or refuse through perversity to survey the past honestly and in true perspective, but, be it not forgotten, a day is coming in which the events of our lives shall be seen as they really are.

There is comforting hope in the knowledge that every ending is a beginning. No interval falls between the close of 1926 and the opening of 1927, with its glorious possibilities. May the year about to begin be brighter and better, because of that now about to end!—J. E. T.

IN FOREIGN LANDS

THESE LINES ARE WRITTEN as the author is nearing home, that is to say the Liverpool headquarters of the European Missions,

after a six weeks' tour of the Missions on the Continent, on which he set out November 11th. Through each of the main divisions he has traveled in company with the respective Mission President, and with other officers through more limited areas. The round of visits was undertaken at this time owing to especial requirements in the several sections.

Accounts of the trip, with greater attention to detail than is attempted here, will be given in the report to be made by each Mission. Suffice it to say that the journey led from Hanover, where the first meetings were held, to Dresden and other points in the German-Austrian Mission, thence to Prague in Czechoslovakia, and onward to Vienna and several smaller cities in Austria. From Salzburg, Austria, a return to the Swiss and German Mission was made, and Zurich, Basel, Lorrach and Bern, were visited. The French Mission was next traversed, comprising in order, the Swiss, the French, and the Belgium sections or conferences, and especially Geneva and Neufchâtel in Switzerland, Lyon in France, and Liége in Belgium.

It should be remembered that Switzerland comprises a German-speaking and a French-speaking section, the former being part of the Swiss-German and the latter belonging to the French Mission. Furthermore, the French Mission includes the section of Switzerland indicated above, and the whole of France and Belgium. Thus, except in the line separating the German-Austrian and Swiss and German Missions, the language of the people determines the boundaries of the Missions.

As to the many tongues in which people express themselves, much could be said. One is inclined to query whether this diversity of speech is to continue as long as the nations endure, or, whether some day mankind shall speak one and the same tongue. There is more than any mere difference in words between languages; and wholly exact translation from one to another is sometimes impossible. Of all modern tongues, English is most generally prevalent as a foreign language, that is as the acquired speech of those to whom it is not the mother tongue. It is the well considered judgment of many to whom language is a specialty in study that English will continue to spread, until it shall become practically of universal usage, at least among the educated classes of all nations.

But there are other languages than those spoken by lip and tongue. Thoughts may be given out, received and understood, between those who have no common speech. Particularly is this observable among the Latter-day Saints in different countries. They soon learn to understand the spirit and meaning of one who comes to them as a bearer of the gospel message, though he speak a foreign tongue.

Another striking feature, amounting in fact to miracle and serving as conclusive testimony of the divine aid attending this

latter-day marvel and wonder, is the relative facility with which our missionaries learn to speak the language of the people amongst whom they are appointed to minister. Of course, the missionaries are expected to study the language they have to use, and provision for this is made on the daily program; but their chief training lies in talking to and with the people in declaring to them the truths of the Gospel. In the course of the current journey the writer has found Elders who arrived in the field less than ten months ago, then utterly unlearned in the language to them foreign, now speaking freely and impressively in conversation and public discourse, and conducting classes in the auxiliaries, wherein the language of the country is used exclusively.

Our visits on the tour outlined above have comprised public services and missionary meetings. Very receptive audiences have greeted us wherever we have gone, and large numbers of earnest investigators will soon be ready for baptism, as the result of the devoted labours of our missionaries coupled with the convincing and converting power of divine assurance.

In the exclusive gatherings of missionaries, every one has spoken, making report of service done, of his spirit and feeling toward the work, and of his abiding assurance and testimony concerning his calling as a minister of the Gospel of Jesus Christ. Of necessity these meetings have sometimes been protracted.

To all the members in the British Mission, their brethren and sisters, both missionaries and residents, on the Continent, send greetings of fraternal affection, with prayerful and confident wishes that the New Year shall witness the fruitage of work already done, and abundant planting for harvests yet to be.—J. E. T.

RELIEF SOCIETY COURSE OF STUDY FOR 1927

MAY BOOTH TALMAGE

PRESIDENT RELIEF SOCIETIES, EUROPEAN MISSIONS

THE PLAN of publishing Relief Society lessons in the *Star* during 1926 was inaugurated with a threefold purpose: to afford greater opportunity for individual preparation; to make it possible for the aged, sick, or otherwise home-bound members to keep in touch with the class study; to give *Star* readers in general the benefit of a clear, concise treatment of the principles of the Gospel.

We are grateful for encouraging reports from numerous branches telling of increased interest and more active participation in the Relief Society lessons during the last year. There are yet some members, however, who have not awakened thoroughly to the advantage of individual preparation, and are still content to let others put forth the needed effort and thus

obtain the development. We sincerely trust that the New Year will bring all inactive members to realise their loss, and that the number of well prepared and active participants in class work will be materially increased.

We are happy also to note a better understanding of Relief Society interests as a whole; this being largely due to the observance of one night each month as "Magazine night", during which those who attend are made acquainted with the educational literature and official announcements of the *Relief Society Magazine*.

The course of study selected for 1927 again will be published in the *Millennial Star*. The running caption of the articles is "The Divinity of Jesus of Nazareth."

The keynote, or, as the musician would say, the *motif*, of our lessons for the coming year is beautifully summarised in Job's inspired outburst of testimony and praise: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth."

We are not undertaking a formal study of the "Life of Christ" in the ordinary sense of that much used title. Our lessons present in natural sequence selected scenes and incidents with strict adherence to the scriptural record, dealing specifically with the demonstration of Christ as the Divine Son of the Eternal Father. Instead of beginning with the birth of Mary's Babe in Bethlehem, we consider Him first as the One chosen before the foundation of the world; and give due attention to the inspired predictions of His birth, ministry, sacrificial death, and resurrection. Instead of closing our study with the ascension from Olivet, we shall deal with His manifestations to the Nephites in ancient days, and to men in this the last dispensation.

Our purpose is to implant, if need be, and to tenderly nourish if already planted in the hearts of our women, and indeed of all who read these articles, the personal testimony and individual assurance that Jesus of Nazareth is the Son of the Eternal Father, in body as well as in spirit; that He is in solemn truth the Saviour and Redeemer of the race; that He did meet and overcome death through actual resurrection; and that His is the only name given under heaven whereby salvation shall come.

Interesting as are the recorded incidents of our Lord's life and ministry in the flesh, each of these takes on a deeper meaning and becomes the more enthralling as we come to realise more and more fully that the story is not that of a man alone, but of One who was both man and God. The theme throughout will be that of the Godship of Christ. We want to help all to know Him as their Friend, their Elder Brother, their Redeemer. And none can truly know the Son without likewise learning to know the Father.

THE BEST WAY to kill time is to work it to death.

THE DIVINITY OF JESUS OF NAZARETH*

Introduction

NOTE: The books of reference upon which these lessons are based are the Standard Works of the Church—*Bible*, *Book of Mormon*, *Doctrine and Covenants* and *Pearl of Great Price*. The scriptural passages cited, and others to which these may lead, should be carefully studied. Great good may be derived from memorising and repeating in class one or more verses of Scripture relating to each topic. The book *Jesus the Christ* will prove of great assistance to all who have access to it, and use it, in this course of study.

To both class-leaders and members we say, in earnest advice: Prepare your lessons by personal study. Come to class with knowledge to impart, even as you expect to receive. Develop the habit of searching out for yourselves; then the importance and interest of the subject will give you such love for it that you will find both joy and profit in studying the Scriptures with which the lessons are concerned. Become well versed in the things of God; thus you will be numbered among the truly educated.

That the man-child who came to be known as Jesus of Nazareth was born in Bethlehem of Judea, at the beginning of our current era, is a fact both generally accepted and thoroughly attested. His birth was unusual in many respects as we shall see; the few circumstances of record as to His childhood and youth show Him to have been of high mentality and spiritual devoutness. Grown to manhood He became a teacher of recognised supremacy, so that His precepts aroused the wonder of the multitude, the envy of the schoolmen, and the hatred of many of the scribes, Pharisees, Sadducees, and rabbis, all reputed to be learned in the law. For brief account of these and other sects and cults existent among the Jews at the time of Christ's life in the flesh see *Jesus the Christ*, pages 64-69.

But the teachings of this Prophet from Nazareth comprised more than precepts, admonitions, parables, and discourses on doctrine. His life as a man was a continuous sermon of works, of unbroken activity, of self-sacrifice, and, as had been foreseen, He lived as "a man of sorrows, and acquainted with grief." (Isa. 53: 3).

As stated, He was born in Bethlehem, a small but historic town of Judea; but his youth was spent mostly in the village of Nazareth, in the province of Galilee; and according to the custom of the times He was designated by the name of the home town; thus we see why He was commonly known as Jesus of Nazareth. In this circumstance Matthew the Evangelist finds a fulfilment of a prediction—the original record of which does not appear in the Bible—"He shall be called a Nazarene." (Matt. 2: 23).

*This article is for use in the course of study of the Relief Societies on the first meeting night in January 1927.

As is usually the case in the lives of the truly great, Jesus came to be more widely recognised and more generally acknowledged after death than during His life, which indeed was comparatively short, as He was put to a violent death through the hatred of the ruling classes when He was but thirty-three years of age. True, He was of local fame and of great renown within the boundaries of Palestine, but the rest of the Eastern Hemisphere knew little of Him.

The last three years of His life were devoted exclusively to public ministry, as preacher, teacher and religious leader; and throughout this period His influence and the effectiveness of His work were such as to arouse interest and command attention, while disputations arose and contentions were waged over the question: Who and what is He?

While at times the gentlest of the gentle, of deep compassion for the afflicted and suffering, He rose to the heights of severity in denouncing wilful sin, when the sinner refused to amend and repent. To those who heard Him preach or witnessed the miracles He wrought, He appeared different in many respects from the rest of men; and "the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes" (Matt. 7: 28, 29); "for his word was with power." (Luke 4: 32). See *Jesus the Christ*, page 249.

His teachings were accepted more readily by the poor and lowly than by the aristocratic classes and the learned; for, as has been the case in all ages and amongst all peoples, the former were more humble, and therefore more receptive to truth in its simplicity, while the latter had many prejudices and much pride to overcome before they could understand the plain precepts of His Gospel. Therefore, we should not be surprised to learn that while the officials opposed Him, and even sought to take His life, "the common people heard him gladly." (Mark 12: 37). Further: "And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him, and could not find what they might do: for all the people were very attentive to hear him." (Luke 19: 47, 48).

True to His character as a Master-Teacher He adapted His instructions to the capacity of His hearers. For unlearned but devout and earnest listeners He had parables and stories; for those who professed to be learned in the Law He cited Scripture and expounded what to them had been but mysteries. But His parables stand to-day in a class by themselves; the best of literary effort has failed to produce allegories such as His. He accomplished many mighty works—miracles, signs, wonders, as they were and still are called—such as healing the sick, giving sight to the blind and hearing to the deaf; and furthermore, at His word of command even the dead were restored to life.

Though but comparatively few were privileged to see, hear, and

know Him during His mortal life, hundreds of millions later acknowledged His greatness; and He has been acclaimed by a large part of the human race as the most influential, the greatest, the central character in history. He is known in literature, both theological and secular, as the Teacher preeminent, the Master in fact.

In the reckoning of time the world has accepted the date of His birth as the fixed center, and every recorded event in later history is chronicled as having occurred in a specific year after Christ, or as commonly written "A. D." signifying in Latin *Anno Domini*, or in English "In the year of our Lord." The written history of earlier time has been now calculated back, so far as possible, and the years are designated as "B. C." meaning "Before Christ." See *Jesus the Christ*, page 57.

His teachings, doctrines, and example are admired and extolled by those who believe in Him as the greatest man among men, yet only a man; and by the hosts who revere Him as both God and man, the actual Son of the Living and Eternal Father. The evidences of His divinity as Lord and God are to be considered in the course of study now before us.

Summary

1. Though born in Bethlehem, He came to be known as Jesus of Nazareth. Why?
2. He was acknowledged to be a great Teacher, different from professional preachers and teachers of the time. Give scriptural proof of this.
3. His teachings appeal particularly to the common people. Why?
4. Beside preaching He wrought many mighty works. Name some of them.
5. The date of His birth is the central point of the world's chronology or time-reckoning. How did this come about? What do "A. D. 1830" and "600 B. C." mean?
6. Many people believe Jesus of Nazareth to be divine. What is it to be divine in this sense?

The Church of Jesus Christ of Latter-day Saints is calling aloud to every nation, kindred, tongue and people: Have faith in God. Deal justly with one another. Make amends for past wrongs before opportunity is forfeited. Strive to enter in at the gate to the kingdom of God while yet you may, for verily the time is short, and the coming of the Lord is near. Repent and be baptized, every one of you, and ye shall receive the gift of the Holy Ghost, by which ye shall be guided in the path of truth and inherit salvation at the great and terrible day of the Lord which is nigh, even at your doors.—J. E. T.

FROM THE MISSION FIELD

Doings in the Conferences: *Liverpool*—The Relief Society of the Liverpool Branch conducted a well-attended social gathering on December 8th. Four persons were baptized at Burnley on December 11th by President Wilford L. Hansen and Elder William Lomas; and were confirmed by President Wilford L. Hansen and Elders Harry I. Willmore, Kendall D. Garff and Frank L. Koons.

Manchester—A special meeting for investigators was held in Manchester on December 11th; the Manchester Branch Concert Party provided the program; President Landell S. Merrill and Elders N. Glenn Stanford delivered addresses on the founding and achievements of the Church.

Arrivals and Assignments—The following missionaries arrived in Liverpool on December 20th, aboard the steamship *Melagama*, and have been thus assigned:

For the British Mission—H. Kenneth Brown, Ogden, Utah, to the Norwich Conference; Melvin L. Condie, Preston, Idaho, to the Manchester Conference; James O. Hawkins, Spanish Fork, Utah, to the Newcastle Conference; Thomas E. Paskins, Treasureton, Idaho, to the Sheffield Conference; Vilace L. Radmall, Pleasant Grove, Utah, to the Nottingham Conference.

For the French Mission—Thomas D. Creer, Salt Lake City, Utah.

For the German-Austrian Mission—J. Lewis McCarrey, Jr., Richmond, Utah.

For the Netherlands Mission—Leonard W. Dalebout, Salt Lake City, Utah; Adolphus Holm, Idaho Falls, Idaho.

For the Swiss-German Mission—Henry K. Aebischer, Logan, Utah; Lane A. Hubaud, North Ogden, Utah; Lyman M. Jensen, Salt Lake City, Utah; Virgil D. Kartchner, Provo, Utah.

CONTENTS

What One Must Do to be Saved 817
"Rejoice With Them That Do Rejoice"... 821
Poetry: The New Year 823
Editorials:
To Each and All 824
The Year is Done 824
In Foreign Lands 825
Relief Society Course of Study for 1927 827
The Divinity of Jesus of Nazareth 829
From the Mission Field 832

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN